7: Joest--59 [6] E-5 (no date) 1882 Formosan Aborigines
116, 482, 562, 854 Chin-hoan

Carrying heavy burdens is a task which is scorned by the men; the women carry them by attaching them to a strap which is passed over the forehead. In this manner they carry firewood, game which has been killed, or bamboo filled with water; they carry their children in the same way. Sometimes they carry children on their shoulders; the children are secured by means of a strap which the mother ties around her chest.

7: Joest--60 [12] E-5 (no date) 1882 Formosan Aborigines
116, 262, 264, 562 Chin-hoan

The diet of the Chinwan natives consists of millet, sweet potatoes, rice of a poor quality, wild honey, dried meat of deer, boars, and bears, and dried fish. All the game, fish, etc. is carved and men and women receive an equal share.

7: Joest--62 [6] E-5 (no date) 1882 Formosan Aborigines
116, 437, 562, 791, 888 Chin-hoan

There are no priests among the Chinwans, but some women hold the office of soothsayer. Old women seem to have a great deal of influence. I often saw them giving orders even to experienced warriors or swearing at them if they did not demand enough red flannel as payment for an object. During my entire stay with the Chinwans, however, they never stole anything from me, although I had to pay a high price for everything I bought from them.

10: Schumacher--224-225 T-1 (ca. 1896) 1898 Formosan Aborigines
116, 141, 171, 562 Chin-hoan

The women can hardly be distinguished from the Chinese owing to the similarity of the shape of their faces, their delicate build, and their lighter skin. [225] In married life they claim a privileged position exactly like the Chinese women.

11: Haguenauer--33-34 T-3 (no date) 1929
116, 462, 562

Formosan Aborigines
Atayal

The Tayal woman works very hard. It is her task to go get the wood and the water, to cultivate the millet and sweet potatoes for the household; and it is also she who weaves the clothing. The husband fishes or goes hunting. He takes part in war expeditions and helps guard the village. However, the woman is not a slave, [34] and she is her husband's equal.

14: Tamai--96 [3] J-2 (1896) 1896 Formosan Aborigines
116, 562, 684 Chin-hoan

The Tschinwan woman is the slave of her husband, and it is considered below the husband's dignity to listen to the advice of his wife. If the Tschinwan woman has an affair with another man, both are supposed to be beheaded.

14: Tamai--97 [10] J-2 (1896) 1896 Formosan Aborigines
116, 609, 562, 533 Chin-hoan

[MC: Mr. Kurosaki, a newspaper correspondent writes about his visit to the village of Togasha.] Although the women appeared to be afraid of us when we first arrived, they soon lost their shyness and were very friendly. When we were warming ourselves by the fire, for example, our hostess came in and played for us on a small, short flute; she played very well. Four young girls also came to us.

14: Tamai--97[11] . J-2 (1896) 1896 Formosan Aborigines
116, 562, 276, 283, 574 Chin-hoan

All the women and girls, and even very small children, [MC: in the village of Togasha] smoke a great deal. . . Our hostess talked to us for several hours, and all this time she was spinning hemp. . .

Our host and interpreter, Shiro, had obtained the hide of stags for us to sleep on, but we were so cold that it was impossible for us to sleep.

Our hostess asked us why two of the soldiers (sentries) were standing outside in the rain and cold instead of coming in to get warm. The Lieutenant told her that this was a Japanese custom.

Since we could not sleep. . . our hostess again entertained us by playing the flute.

18: Kakyo--70 E-2 (no date) 1899 Formosan Aborigines
116, 562, 577

The distinction between the man's profession and the woman's is sharply drawn, particularly in the case of married couples. Any action that conflicts with this principle is looked on as an offence.

19: Guérin and Bernard--559 [3] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 462, 562

Savage wives accompany their husbands on peaceful expeditions, but usually they stay home. They have to do the house work, and a great deal of the cultivation in the fields. The women are real companions for their husbands, and by nature they are happy and gay.

22: Wiedfeldt-14 [4] F-5 (1913) 1914 Formosan Aborigines
116, 562 Atayal

The material needs of the Atayals are distinguished from ours more by degree than by nature. There is a wide gulf, however, in the way in which they satisfy their needs and the way in which we satisfy ours. The main task of the man is the protection of the family.

22: Wiedfeldt--15 [2] F-5 (1913) 1914 Formosan Aborigines
116, 562, 462, 591, 285 Atayal

The man's obligation is not only to afford protection against enemies, but also to provide shelter against the rigors of the weather. Before he is married, he builds the hut and the small adjoining hut, and prepares them, which takes about four to five months. During his married life he also builds a new hut, if the old one is destroyed by termites or storms, or is used as a place of burial and hence left deserted. He makes all the woven material, from the mats which are used as curtains to the baskets to hold provisions...

The protector, among the Atayals, also becomes an archer and hunter, as well as a fisherman.

22: Wiedfeldt--16 [5] F-5 (1913) 1914 Formosan Aborigines
116, 462, 562 Atayal

If it is a man's job to take care of protection, then it is the woman's duty to provide food and clothing.

22: Wiedfeldt--21-22 F-5 (1913) 1914 Formosan Aborigines
116, 562, 593 Atayal

In spite of the emergence of this dark economic side in the making and unmaking of marriages, [MC: see preceding paragraphs in 116] the married life of the Atayals [22] makes a pleasant, or, as the Japanese say, a European impression, not merely because man and woman go arm in arm and kiss each other on the lips, but because the woman plays an active role, and has equal rights. As Tschinsappa (head of the house), or Tonsappa (head of the family), the man very properly is the leader in marriage, and he alone has certain rights and duties in the clan and the tribe. The women and the grown children take part only in the clan and tribal festivities. Of course, the Atayal man does not possess absolute mastery in his own house... Physically, the Atayal woman is scarcely inferior to the man in point of strength, skill, and endurance, with the exception of speed in running. Intellectually she is more curious and more alert. When I asked a question about the purpose of tattooing, an Atayal woman answered me through the medium of an interpreter with this question, "why do you wear a beard?" She represents an economic value which the price of the bride puts in terms of capital. The greater part of the household rests on her shoulders. Consequently, she does not in the least occupy the position of a work animal or a slave, but is equal in rank to the man... Outwardly this is reflected in the fact that when she marries she retains her two maiden names. Children have the father's first name as their second name.

22: Wiedfeldt--49 F-5 (1913) 1914 Formosan Aborigines
116, 177, 562, 589, 593 Atayal

Since children are not counted, the Atayal family consists of two members, whose activities complement each other and are equally necessary to their existence. Hence the two have, so to speak, equal rights. In spite of this favorable position of the woman, it is the man who is the head of the family. He decides where they are to live; he pays any fines, or the price of a bride for his son; he alone has the right to participate in the activities of the higher social institutions, and he alone is obligated to do so. The deduction drawn by many advocates of women's rights, that equal economic services lead to equal political rights, meets an exception in the forests of Formosa. There is no such thing as an Atayal living alone, for even widowhood is only a transitory state, or was only a transitory state, until the recent wars brought about a shortage of men. Previously, all the Atayals were members of a family, without exception.

25: Plaut--58-59 U-4 (no date) 1903 Formosan Aborigines
116, 551, 562, 594, 611

The family relationships among the savage tribes of Formosa present some striking variations. We do not have enough tradition to tell how these originated, but everything indicates that the form of the family today does not represent either the beginning or the end of its development. And as nature and humanity never develop along all lines simultaneously... there are many things in the family life of the natives which have come from earlier times, and which seem like an anachronism now. For example, all of the tribes are strictly monogamous on the basis of perfect equality between the sexes; yet along with that some of them have matrilineal succession from the time of the mother right, and in spite of that they consider that the husband's relatives are blood relatives. We also find that the same tribe is founded on the male line, and yet [59] the mother is the only one who has the right to name the children.

31: Hofmann--624 N-3 (1909) 1912 Formosan Aborigines
116, 562, 684, 836 Tsou

In their marital relations they show a great respect for the women. The bachelors are not admitted to the houses and are therefore forced to practice continence. For that reason they inflict severe punishment on any member of the tribe who has violated a woman within the tribe, and in the case of a stranger, this offense is a casus belli.

In 1908 a Japanese forester violated the wife of a native in Rantaisan, in the region of the Hosha, an aggressive tribe; this led to a long headhunting expedition. The aborigines, even the women, were curious about the conquerors and therefore often went near their dwellings. The Japanese foreman was especially attracted by one woman and abducted her. She remained with him, probably because she was afraid of the severe punishment which the chieftain would administer. Her husband did not take the offense as seriously as her father-in-law, who forced his son to take revenge. Four Japanese workers who had had nothing to do with the affair were attacked by a group of natives and decapitated. The man who had abducted the woman was not one of the victims.

34: Del Re--29-30 U-4 (no date) No Date Formosan Aborigines
116, 586, 595, 562, 831, 183 Yami

"The Yami are strictly monogamous in so far as they may only have one wife at a time. Divorce, however, is easy and merely determined by the wish of the party concerned, nor does it carry any stigma for the woman who, in this respect, has equal rights with the man. There are among the islanders women who have been divorced as [30] many as fifteen times. Contrary to what might be thought, this does not lead to laxity of morals. The level of morality in this tribe is very high notwithstanding, or perhaps because of, the conspicuous absence of any sense of moral or social guilt attached to sexual intercourse."

34: Del Re--33-34 U-4 (no date) No Date Formosan Aborigines
116, 784, 562, 823, 226, 793 Yami

"So great is the importance attributed to the visit of the flying fish, that during this period fishermen are required to observe a large number of prescriptive taboos, as well as others connected with the numerous rituals observed during the actual ceremonies. These are summed up in the following commandments:---'When you go fishing, do not look down into the water.' 'Do not spit into the sea: spit into the air so that your spittle may fali upon the sea like rain.' 'Do not cast stones into the sea' ---and many others of a like nature. Another important taboo connected with the sea and most stringently enforced at this time, is that no woman shall touch or have anything to do with the flying-fish ceremony, or approach close to, much less enter, the sea. It would appear that this is related to the early creation myth in which a pregnant woman by enter-[34]ing the sea was the cause of the great flood which covered the island and destroyed all life upon it. (11)"

11. See Legand of Imulud, AYL, p. 92 lines 1 ff.

35: Collingwood--141 D-2 (1866) 1867 Formosan Aborigines
116, 123, 156, 526, 562 Sek-hoan

"The following morning a number of natives visited the ship in their boats, and, on bottles being shown to them, they eagerly demanded them. When thrown into the water, half-a-dozen men leaped after them, and vigorous swimming-matches took place for the prizes. They would also dive for buttons of any kind that were thrown in. Soon afterwards several boats, full of people of all ages and both sexes, came alongside and readily ventured on board. Indeed, one great distinction between these people and the Chinese was the entire absence of timidity on the part of the females, who, instead of running away and hiding themselves as soon as they are even looked at, showed the most perfect confidence and freedom from mauvaise honte. They immediately commenced eagerly inquiring for brascos (bottles), and as our supply of these desirable articles was limited (owing to the custom of throwing empty bottles overboard), considerable jealousy was excited among the unsuccessful competitors. There was no idea of barter, and perhaps it was our own fault that we obtained nothing in return for our valuable presents. A number of our visitors were induced to descend to the captain's cabin, where, as lunch was going on, they readily partook of the edibles, and made themselves quite at home. Captain Bullock good naturedly cut off the tassels from his cushions, which were immediately transferred to the hair of the native beauties. After going about the ship, and conducting themselves with the greatest propriety, they returned to the village."

35: Collingwood--142 [2] D-2 (1866) 1867 Formosan Aborigines
116, 123, 194, 562 Sek-hoan

"The attempt to learn some of their words, and to form as good a vocabulary of their language as the time would permit, was met by perfect good will on their part; and many words, as well as their mode of counting, were obtained, chiefly from the women, who appeared to take considerable interest in imparting the information. Considerable amusement, too, was excited by our mistakes in pronunciation, etc., and our efforts elicited a considerable show of intelligence on their part. We found the women much more serviceable than the men for this purpose, chiefly on account of their clear pronunciation, which was much more distinct than that of the men. Thus, for example, the attempt of the women to pronounce English words was much more successful than that of the men. The word 'flint,' for instance, being given them, a man would not approach it nearer than plin-iss, while the women at once said fil-lint. The voice of the women was remarkably agreeable, having a plaintiveness and softness which were really striking, and sometimes sounded more like a gentle singing than speaking."